

**A popular lecture on the philosophy and claims of homoeopathy / by L.D. Fleming.**

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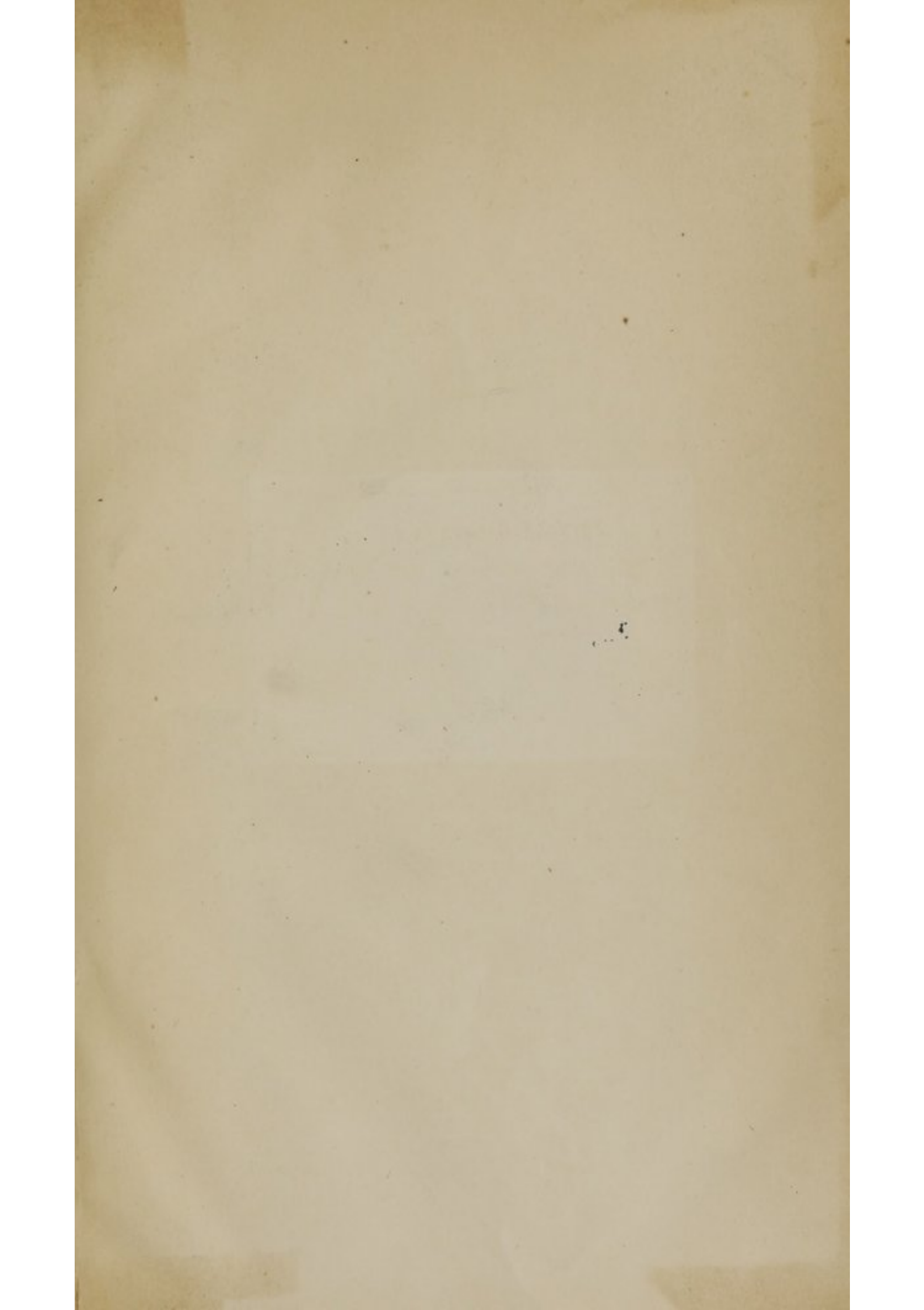
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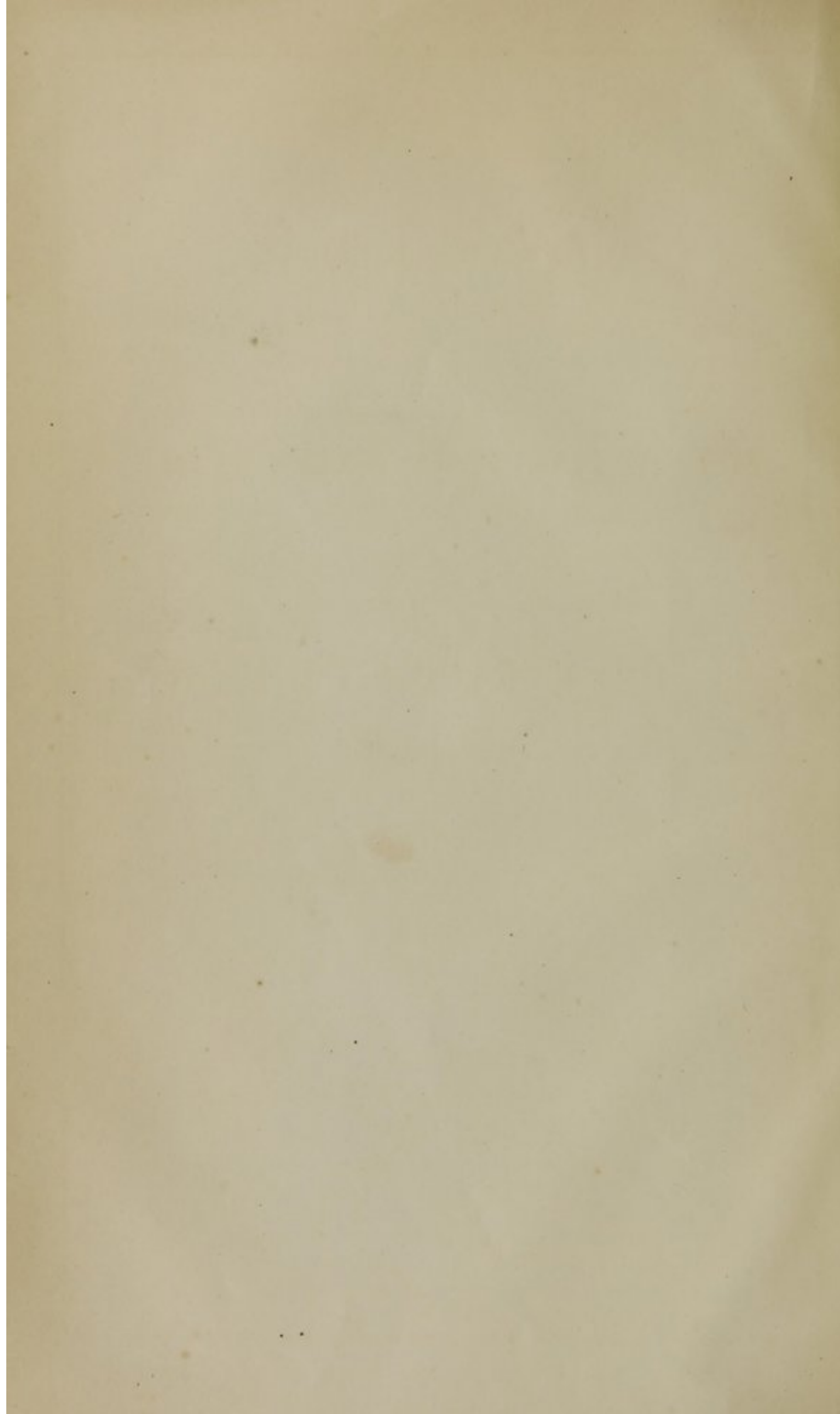
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**ANNEX**

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POPULAR LECTURE

ON

THE PHILOSOPHY AND CLAIMS

OF

*Ev*

HOMŒOPATHY.

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By L. D. FLEMING, M. D.

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## LECTURE.

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LADIES AND GENTLEMEN :

THE era in which we live is distinguished for its vast discoveries, and its astonishing developments of knowledge. We constantly hear of the march of intellect, the progress of science, and the perfection of the arts. The light of science is pouring upon us a brightness, at times, which, for a season, we are incapable of comprehending. But it is a source of deep regret that *medicine* has not, formerly, kept pace with the other arts of life. Sir William Knighton, who stood at the head of his profession, and who was moreover physician to George IV. King of England, in one of his private letters published after his death, touching this point, says: "It is somewhat strange that, though in many arts and sciences, improvement has advanced in a step of regular progression from the first, in others, it has kept no pace with time; and we look back to ancient excellence with wonder, not unmixed with awe. Medicine seems to be one of those ill-fated arts, whose improvement bears no proportion to its antiquity. This is lamentably true, although Anatomy has been better illustrated, the *Materia Medica* enlarged, and Chemistry better understood."

We might give a volume of extracts of this character, from those highly distinguished in their profession; but we have not now the time, nor would it be wholly befitting this occasion.

In the FIRST place we shall take occasion to show that one of the chief causes why the science of Medicine has not kept pace in its progress, with the other arts of life, is, that every new step has been met with virulent opposition; it has been treated as an *innovation*, it has been denounced as *empiricism*, as quackery.

How were the teachings of the immortal Harvey, in regard to circulation, first received? They were treated with irony and contempt, and a torrent of persecution followed him through life. He was, in derision, called the *Circulator*! a word in the Latin meaning *quack* or *vagabond*. The united efforts of his enemies to destroy him, were so far successful, that he lost the greater part of his practice.

The eminent men of *Rome* and *Greece*, the schools of *Egypt* and *Arabia*, the great anatomical teachers of the middle ages, were ignorant of the circulation of the blood, and it was not till the seventeenth century that it was understood and demonstrated by Harvey. The same



College of Physicians, who, in after years, opposed the improvements of Montague and Jenner, made the circulation of the blood the subject of their bitterest satire, and many refused to meet him in consultation, a practice which is scrupulously imitated by many of their brethren at the present time. But Harvey lived to *neutralize* the malice of his enemies, and became physician to the two first English kings of the Stewart race, *James* and *Charles*.

In the time of Francis I. it was customary to stop the blood after amputating a limb, by applying boiling pitch to the bleeding stump; Ambrose Paré, principal surgeon to that king, introduced the *ligature* as a substitute; he *tied* the arteries. And what was his reward? He was ridiculed, and howled down! and by whom? Why sir, by the Faculty of Physicians, who hooted at the idea of hanging human life upon a thread, when boiling pitch had served the purpose for centuries. In vain did he plead the success of the ligature, and the agony of boiling pitch. They pursued him with the most heartless rancor.

When antimony was first introduced as a medicine, by Paracelsus, the French Parliament, at the instigation of the College of Physicians, passed an act making it *penal* to prescribe it. Yet who, at present, disputes its value as a medicine, when properly administered?

The curative power of Cantharides, in dropsy, was discovered by Dr. Groenvelt, in 1693. But the Doctor was soon committed to Newgate, by a warrant from the President of the College of Physicians, for administering Cantharides internally!

Inoculation for small-pox, previously to the discovery of vaccination, was found greatly to mitigate that loathsome disease. Lady Mary Montague, who had witnessed its success in Turkey, was the first to introduce it into England. But how was it received? She came possessed of the facilities of rank, talent, beauty, genius, and sex, yet, she was the sharer of the common reward of the great benefactors of the human race, namely, persecution and reproach! Lord Wharncliffe, the distinguished gentleman who wrote her life, says: "Lady Mary protested that in the four or five years immediately succeeding her arrival at home, she seldom passed a day without repenting of her patriotic undertaking; and she vowed she never would have attempted it if she had foreseen the vexation, the persecution, and even the obloquy it brought upon her. The clamors raised against the practice, and of course against her, were beyond belief. The faculty all rose in arms to a man, foretelling failure and the most disastrous consequences; the clergy descanted from their pulpits on the impiety of thus seeking to take events out of the hands of Providence; and the common people were taught to hoot at her as an unnatural mother who had risked the lives of her own children. We now read in grave Medical Biography, that the discovery was instantly hailed, and the method adopted by the principal members of that profession. Very likely they left this recorded; for, whenever an invention or a project, and the same may be said of persons, has made its way so well by itself, as to establish a certain reputation, most people are sure to find out that they always patronized it from the beginning, and a happy gift of forgetfulness enables many to believe their own assertion. But what says Lady Mary of the actual fact and actual time? Why, that the four great physi-



cians deputed by the government to watch the progress of her daughter's inoculation, betrayed not only such incredulity as to its success, but such an unwillingness to have it succeed, such an evident spirit of rancor and malignity, that she never cared to leave the child alone with them one second, lest it should in some secret way suffer from their interference."

Vaccination, the discovery of the immortal *Jenner*, which has been of such incalculable value to mankind, like other discoveries, was received with ridicule and contempt. *Jenner* was taunted and oppressed; and the Royal College of Physicians refused to grant him their license to practise his profession in London, even after the value of vaccination had been admitted. The tide of opposition did not stop here. The Bible and religious pretensions were made engines of attack against him. Not only did some of the Clergy unite their ordinary influence with the Medical Profession against him, denouncing it as quackery, but endeavored to prove from the Scriptures and the writings of the Fathers of the Church, that vaccination was verily *Antichrist*.

Is it a marvel that medical science should have been tardy in its progress, when environed by such contingencies? We have made the foregoing observations for the purpose of showing what obstacles may be expected to intercept the advancement of every, and any new principle that may be discovered; and furthermore, for the purpose of showing that opposition, irony, and bitterness, from the profession, is no certain proof that it is error they are opposing, or that *wisdom* is in imminent danger of dying with them.

We come before you on this occasion with a full conviction of the superlative advantages of the Homœopathic over the Allopathic, or any other system of medicine now in use; and with the assurance that it is based upon the *eternal laws of Nature*. We do not claim for it perfection in all its details; it is yet in its infancy; but we claim for it true philosophical principle, and an immutable basis.

One of the great obstacles in the way of the reception of Homœopathy by the people, is, the vast difference between it and Allopathy. They are separated in principle by a great gulf. Allopathy rushes over the organism like a volcano, or an avalanche, exhausting all her resources; or, perhaps we may illustrate it by the tornado that tosses the mariner's bark so furiously upon the lap of the ocean, as to try, and strain, and crack every timber in her works, while Homœopathy carries on its curative operations with a stillness and quietness that is in perfect accordance with the normal functions of life. "Allopathy seems to consider disease a material something which has unaccountably introduced itself into the system, and is to be expelled by emetics, cathartics, bleeding, blisters, sweating, spitting, &c." "Homœopathy arrests morbid excretions, by restoring the diseased organ to its natural condition. Thus, while Allopathy would expel the mucus collecting in the larynx during croup, by vomiting, Homœopathy would apply a remedy which would prevent the secretion altogether, by restoring the mucous membrane to its normal condition." "Allopathy seeks to cure by removing the product of disease. It aims at the effect, rather than the cause. Homœopathy accomplishes its work by restoring the integrity of the suffering organ."



*Homœopathy* and *Allopathy* are terms used in reference to two systems of medical practice, quite at variance with each other in principle. Homœopathy is based upon the premises, that every disease is best cured by that medicine which is capable of producing in the *healthy* body, symptoms, similar to those produced by the disease, in the *sick* body. Or, as more briefly stated, *similia similibus curantur*; that is, like is cured by like. This is Homœopathically. Hence the name Homœopathy for the system, and Homœopaths for those who practise it. In contradistinction, the common medical doctrine has been termed *Allopathy*, and its professors *Allopaths*, from the fact that it employs in the treatment of disease, medicines which produce an effect, or symptoms, *not* like, but entirely *different* from those produced by the disease. The former is *homoios*, homogeneous, or like in its effects pathogenetically; and the latter, *allos*, heterogeneous, or *unlike*. Then, in principle, the two systems differ very widely.

The Homœopathic philosophy, is, that Nature, always, in the contingency of disease, puts on a curative effort. The concomitant symptoms *are not the disease*, but a recuperative effort of Nature to repulse it, and to restore the equilibrium of the system. Consequently, the first inquiry of the scientific practitioner, is, How is Nature at work to dislodge this enemy? *What* is she trying to do? And *how* is she trying to do it? He seeks to make himself perfectly acquainted with the *modus operandi*, or the phenomena put on by Nature in the case in hand, and when he has, by careful inquiry and observation, satisfied himself of the character of Nature's efforts, he then seeks a remedy that will excite the *very same class of functions* that Nature is already employing for her own salvation or recovery.

For instance: A person takes a violent cold, and is thrown into a fever. Now, the *fever* is not the *cold*, but it is a phenomenon; a symptom put on by Nature to relieve herself of the obstructions, or derangements produced by the cold. Hence, it is the most common-sense thing in the world, that if we would help Nature out of this difficulty, we must act in perfect harmony with her efforts. It is certainly *unphilosophical* that our first efforts should be of a character calculated to cripple her chief facilities! Instead of increasing her embarrassment, by reducing her strength, and inflicting upon her new sources of irritation, we must (to use familiar illustrations) lift just where Nature is lifting. We must try to excite the same class of functions that she is fetching into requisition. We must seek a perfect acquaintance with her efforts. We must act in entire subserviency to her will. Nature must be the Captain, and we must be her well-disciplined and obedient servants. She must hang out the indications, and we must second her efforts. We must not do the work *for her*, but we must work *with her*, and in entire subserviency to her. We must not take the work into *our own hands*, but let the *hand of Nature* direct, and we hold ourselves in readiness to give her a *helping hand* in the whole of her undertakings.

The great secret, then, of the healing art is, to seek *first*, as far as possible, a perfect familiarity with the symptomatic phenomena of nature in any given case of disease; and, *secondly*, to become acquainted with the pathogenetic action, or therapeutical properties of remedies, so that we may appropriately second every recuperative effort of nature.



This is the crowning glory of *Homœopathy*, viz. it is based upon a fixed and invulnerable law in nature ; a law which is unchangeable, inviolable, *eternal* ! It is a demonstrated principle, which entitles it to a rank among the sciences. Nay, qualifiedly among the *exact* sciences. All other systems of medicine are destitute of such a principle, and hence their whole horizon is beskirted with cloudy uncertainty. They give such a drug for such a disease, &c. &c., without any regard to a great unchangeable principle in its pathogenetic action, and hence their frequent disappointment, and common disagreement.

To Hahnemann the world is indebted for the discovery of the great *homœopathic* principle. In 1790, while engaged in the translation of Cullen's *Materia Medica* into German, dissatisfied with the author's explanation of the action of bark in curing intermittent fevers, he resolved to try it on his own person. He did so, and found the symptoms it produced resembling those of ague. And here the great principle burst upon his mind. He pursued it, and found, to his astonishment, in his various experiments, that medicines produced symptoms altogether similar to those in the diseases against which they were known to act as specifics. Thus was the great principle conceived, and time and testings have demonstrated its truth ; and as easily might the maniac hush the roarings of the Niagara, as the onward rushing of this great truth can be hushed by the opposition it may encounter.

Homœopathy being established on a fixed law, an invulnerable principle, its practitioners can never disagree ; while among the allopathic schools, nothing is more common than disagreement. It is so common, that, " Who shall decide when doctors disagree ! " has become an adage. But in Homœopathy it cannot be so. It is true, a comprehensive mind, associated with an extended experience, may prescribe much more successfully than another ; but it is utterly impossible for them to disagree in the principle of therapeutical agency.

We shall now proceed to take into consideration the subject of *infinitesimal*, or minute, doses. This is what constitutes the front of our offending ; the great hobby of our opponents ; and they have ridden it quite threadbare, " without understanding what they say, or whereof they affirm." The doctrine of *infinitesimal doses* constituted no original or necessary part of Homœopathy. In perfect accordance with both the theory and primary experiments, medicines may be given homœopathically, and still in strong doses. But experience has proved, that, in the treatment of disease, to create a medicinal excitement greater than that superinduced by the disease, is not only injurious but highly dangerous. If the medications are too strong, an aggravation is the result, and it is much less hazardous to have the exciting influences rather feeble, than a little too strong. When the medicinal influence is too strong it over excites, and instead of simply aiding or supporting nature's efforts, it throws her out of balance, confuses her energies, and gives her new and increased difficulties to contend with.

It should be borne in mind, that the object *is not* to give medicine in such appreciable, or strong doses, as to produce great chemical changes in the system. Nature is her own best chemist ; and to take that work out of her hands is meddling with what is none of our business. The normal action of animal life is quiet and imperceptible, and if our



efforts to assist her are truly philosophical and scientific, they will be in perfect harmony with this great and universal law. There is not a function in the whole of the phenomena of animal life, but what has a pathogenetic answer in some medicinal agent. Compounding these agents is wholly discarded by homœopathy; because compounding them neutralizes their specific properties, forming a new chemical preparation; and we have in this compound we know not what.

But again; the action is evidently electrical, for the whole of the phenomena of life is carried on by electricity, and hence the slightest possible action, if properly directed, will find a prompt answer in nature. Does it require a spoonful of infection to superinduce small-pox? No, sir. An impalpable and an entirely inappreciable atom that may chance to float upon the breeze, if it comes in contact with the organism, will engender in the system the most loathsome disease and rottenness. We but dip the fine point of a quill in the virus of kine pock, and put that in contact with the circulation of the skin, and what is the result? Why, the whole system is affected by it with a class of symptoms that bear a perfect similarity to those of the small-pox. Now the virus of kine pock exciting the same class of symptomatic functions that nature brings into requisition in resisting *varioid*, or small pox, enables her to effectually ward off the latter. We have in this a demonstration of both the principle and practice of homœopathy. *Similia similibus curantur* — like cures like. And one infinitesimal dose accomplishes it.

There are thousands of instances in nature which fully corroborate the homœopathic practice in regard to minute doses. I have had full proof myself of the potency of the invisible poison that has come from a single leaf perhaps of the *Rhus Vernix*, or the poison ivy. By simple olfaction, the whole system has become affected with medicinal erysipelas.

There are doubtless some who hear me to-night, who may have had the same sad experience; and they could not be persuaded, they could not be hired to even smell a twig of these poison vegetables. It would cost them perhaps weeks of the most painful sickness, afflicting them at the same time with hideous swellings and loathsome running sores. Now, in the face and eyes of such facts as these, people still ridicule the idea of the potency of minute doses! Yet here is a minuteness entirely beyond the power of the strongest microscope, producing the most distressing results.

Only think; a mighty oak is wrapped up in a little acorn; a boundless crop may come from a single germ that floats on the air. It is not the quantity, but the *quality* that accomplishes the thing. It is just so in the application of remedies in the treatment of disease. Inoculate the system with the right thing, no matter in how minute a quantity, and it is a law of nature that it shall go on accomplishing its work.

Think of the boundless diffusion of odor. A single grain of musk will impregnate the atmosphere of a thousand dwellings. A single drop from the *Miphtis Putorius* (polecat) will medicate an ocean of atmosphere. The fragrance of a single flower will sometimes produce fainting. What is it that is imparted from the master's foot through boots and socks, by which his faithful dog can trace his footsteps long



after he has gone? What is it, by which the bloodhound traces its game through the thick windings of the dark forest? Think of the invisible miasm that rides unsuspected on the stilly air, diffusing misery and death. And are all these hints without signification? Is there no lesson of wisdom to be learned from them? With such an array of facts, disputed by none, is it a thing incredible that minute medications should produce marked effects upon the vital organism? True, contrasted with the common medical doctrines, it seems incredible; but when compared with nature, examined in a philosophical light, and tested by facts, it is invulnerable. The difference between the common and the reformed practice is so great, that it is a matter of course for people to distrust its efficiency. They have been accustomed to suppose that the efficacy of medicine lies chiefly in its powerful physical influences; that to be benefited by it, they must first be made to feel its morbid effects; that they must be made worse before they are better. This is a mistake. No powerful medicinal excitement is necessary to restore the equilibrium of nature. When she is menaced and jaded, and aggravated by disease, she calls not for, she needs not medicinal torturing, but a kind friend to come gently to her aid and act in perfect concert with herself. When she is agonizing and writhing in her conflicts with disease, she needs not to be goaded on like the baited brute in the amphitheatre; but it is then she needs the well-timed and soothing aid of a modest and discreet friend.

These principles are destined to prevail. Just as certain as the announcement of Newton's better philosophy broke up the beauteous speculations of former days, and scattered them like the fragments of an aerial vision, just so certain will these immutable principles make an entire revolution in the science of medicine.

An objection is frequently raised against Homœopathy, from the fact that children and adults also sometimes take a tumbler of the medicine, or a great number of doses at once, without experiencing any serious consequences. Hence they infer that it possesses no power to heal, because, forsooth, it does not kill! But it should be borne in mind that the diseased body is vastly more susceptible than the healthy. The highly-inflamed eye cannot endure the bright glare of day, while the healthy eye is unimpaired by a double brightness. The din of business and the clamor of pompous festivity throws the patient, whose nerves are all unstrung, into an agony; while to the healthy the whole is pleasing. The faint radiations of a distant fire pour a flood of anguish into the scalded hand, while to the healthy it is unfelt. A morsel of food will cause the dyspeptic exquisite anguish, while ten times the quantity will produce no unpleasant effect on the healthy stomach. In like manner the diseased body is highly susceptible to the action of appropriate remedies.

I shall now proceed to call your attention to some remarks of Professor Forbes, who stands at the head of the medical profession in England. He is one of the editors of the "Cyclopædia of Practical Medicine," and also editor of the "British and Foreign Medical Review."



He is, undoubtedly, good authority. He has published a work against Homœopathy, from which I shall make a few extracts.

"We think it impossible," (says Dr. F.) "to refuse to Homœopathy the praise of being an ingenious system of medical doctrine, tolerably complete in its organization, tolerably comprehensive in its views, and as capable of being defended by as feasible arguments as most of the systems of medicine which preceded it." This is an important concession.

After giving a statistical report of the practice of Drs. Fleischmann and Henderson, Professor Forbes proceeds to say,—

"We do not hesitate to declare, that the amount of success obtained by Dr. Henderson in his cases, would have been considered by ourselves as very satisfactory, had we been treating the same cases according to the rules of ordinary medicine.

"In making these admissions in respect to the instances of treatment supplied by Drs. Fleischmann and Henderson, we wish formally to guard ourselves against being supposed to admit, . . . that the result of the Homœopathic treatment, *generally*, is, and will be as successful as the result of the ordinary treatment generally."

Why not? If Homœopathy, in fair trials in both hospital and ordinary practice, has given results of which the very first men in the Allopathic ranks would be proud, what reason is there for supposing that it may not *generally* be as successful?

This position of Professor Forbes's is *petitio principii*, or a begging of the question. He now proceeds, in imitation of the cuttle-fish, to shed his ink, for the purpose of raising a cloud, under which to make good his retreat; but in trying to put out one of his neighbor's eyes, he sadly blears both his own. He proceeds to show, that all the quack nostrums of the day can boast their numerous cures; and, taking it for granted that *nature*, as a *general thing*, has helped herself out of the difficulty, not only independent of the nostrums but in spite of them, *so*, likewise, Homœopathy has succeeded. He then adds,—

"We must advert to what is, perhaps, the most extensive and valuable source of all—the actual practice of the more scientific physicians of all ages, in the latter part of their career; men of philosophic minds as well as much experience. It is well known, from the history of physic, that a large proportion of men of this class have, in their old age, abandoned much of the energetic and perturbing medication of their early practice, and trusted greatly to the remedial powers of nature. The saying of a highly-respected and very learned physician of Edinburgh, still living at an advanced age, very happily illustrates this point. On some one boasting, before him, of the marvellous cures wrought by the small doses of the Homœopathists, he said, 'this was no peculiar cause for boasting, as he himself had, for the last two years, been curing his patients with even less, viz. with nothing at all.'"

I would here respectfully ask, What does the solution of the Professor's problem amount to? What is the most natural inference to be drawn from these remarks? Why, simply, that *no medicine at all*, is safer and better than "the energetic and perturbing medications" of Allopathy. He says, the most scientific and intelligent allopathic physicians of all ages, in the latter part of their career have abandoned



strong medications as fraught with danger, and have found it much safer to trust to the remedial powers of nature ; and because the allopathic school have found that no medicine is safer and better than their general treatment, that, therefore, the great secret of the success of Homœopathy lies in the fact, that they give no medicine at all. This, again, is begging the question. It is taking it for granted, that because *allopathists* are more successful when they give no medicine at all, that the success of *Homœopathy* must be contingent on the same course.

That we have not misjudged Professor F. in the above reflections, the following extract will show. He says : “ The candid consideration of what precedes, will, we hope, go far to satisfy the minds of most men, of the justness of the conclusion previously come to by us, viz. that the curative powers of nature suffice to explain all the triumphs of Homœopathy.”

He admits there are other considerations essentially connected with the success of Homœopathy, viz. — “ The abandonment of all previous medication, often, doubtless, of injurious influence on the malady, and thus the free field is left for the operation of the *vis medicatrix*” — or *nature*.

“ For Nature then has room to work her way ;  
And doing nothing, often has prevailed  
When ten physicians have prescribed and failed.”

“ Secondly ; a careful regulation of diet and regimen.

“ Third ; the influence of imagination, stimulated by previous belief of the potency of the remedies, and nourished by fervent faith and hope, &c.”

This argument certainly will not apply to the case of children and infants ! And no class of physicians, perhaps, have ever had equal success with Homœopaths in the treatment of such cases.

The following suggestion of Professor F. is very true ; and it should not be forgotten, that, “ while he is thus exalting the powers of nature at the expense of Homœopathy, he is at the same time exposing the nakedness of his own cherished Allopathy.” He is like the man that would put out both of his own eyes for the sake of putting out one of his antagonist’s. By his own admission we have only to infer that the treatment of disease, by the ordinary or allopathic method, is, at the very best, useless, and worse than useless ; because it not only does not cure, but actually interferes with the cure, in many instances ; and puts the patient under the painful necessity of swallowing loathsome and costly drugs, which generally produce unpleasant sensations in their operation, from all of which Homœopathy is free.

We will now hear a few momentous words from Professor F. on the merits of *Allopathy*. He says, 1st. “ In a large proportion of cases treated by Allopathic physicians, the disease is cured by nature, and not by them.” 2d. “ In a less, but still not a small proportion, the disease is cured by nature, *in spite* of them ; in other words, their interference opposing instead of assisting the cure.”

“ 3d. In a considerable proportion of diseases, it would fare as well, or better, with patients, in the actual condition of the medical art, as more generally practised, if all remedies, at least all active remedies, especially drugs, were abandoned.”



"Although Homœopathy has brought more signally into common daylight this lamentable condition of medicine, it was well known before to all philosophical and experienced physicians."

After speaking at length in the same general strain, of the imperfection of the Allopathic system, he adds, —

"As thus reflected in our critical mirror, the features of our *ancient mother* assuredly look somewhat unattractive. She seems neither happy nor prosperous; yea, she seems sick, very sick; her countenance is 'sicklied o'er by the pale cast of thought,' from the strength of her inward throes. 'The genius and the mortal instruments are now in council, and her state, like to a little kingdom, is suffering the nature of an insurrection.' And such, in truth, do we believe to be, literally, the condition of physic at this moment. Things have arrived at such a pitch, that they cannot be worse. They must mend or end. We believe they will mend."

After thus deploring the forlorn condition of the Allopathic science, Professor Forbes proceeds to give certain rules to guide the future action of the profession, among which are the following Suggestions, viz.

We should banish from the treatment of disease the harsh, or heroic system, and inculcate a milder and less energetic mode, and thus "give nature the best chance of doing the work herself, by leaving her operations undisturbed by those of art."

Here he recommends his brethren to pursue the same course that he accuses us of. Again he says;—

We should "discontinue all active and powerful medication, as much as possible, and eschew the habitual use of certain powerful medicines in large doses, in a multitude of different diseases, a practice now generally prevalent, and fraught with the most baneful consequences." "This is one of the besetting sins of English practice, and originates partly in a false theory and partly in the desire to see manifest and strong effects resulting from the action of medicines. Mercury, iodine, colchicum, antimony, also purgations in general, and blood-letting, are frightfully misused in this manner."

We should "make every effort to destroy the prevalent system of giving a vast quantity and variety of unnecessary and useless drugs." "Our system is here radically wrong;" and our fashion of doubling, that is, compounding, mixing, &c. is "most absurdly and mischievously complex," and "is a most serious impediment in the way of ascertaining the precise and peculiar powers of the individual drug, and thus interferes in the most important manner with the progress of therapeutics."

We should "teach students that no systematic, or theoretical classification of diseases, or of therapeutic agents, ever yet promulgated, is true, or anything like the truth, and that none can be adopted as a safe guide in practice."

We should "endeavor to enlighten the public as to the actual powers of medicines, with a view to reconciling them to simpler and milder plans of treatment."

Such, ladies and gentlemen, is the language of one who stands at the head of the Allopathic school in Europe. And is it at all strange, that in view of this forlorn condition of common medical science, (a picture given by one of the great masters in the art,) I ask, is it strange



that some should have sought a better way? or is it a great marvel that they should have found it?

We have not made these quotations from an enemy of the common medical school; but from one of its champions — one of its strongest sons. One who is capable of appreciating its claims, and yet he candidly confesses some of its foibles.

The great principles which he has laid down, as a means of redeeming, reforming and saving the art from an utter overthrow, are identical with the great principles of Homœopathy; and if his counsel is adopted and appropriated, it will inalienably guide them to the same great ocean of truth.

Hence it is evident that Homœopathy is destined to triumph. It is enlisting some of the best influence and talent in both hemispheres, which of course will serve to speed it on. But the greatest guaranty of its complete conquest is its unrivalled success. Its statistical reports, both in promiscuous and hospital practice, are the certain precursors of its great and rapid extension.

I will here take occasion to exhibit the comparative results of the two modes of treatment, when put to the test at the sick-bed. The following are authentic reports, made without any reference to such a comparison.

Out of 299 cases of pneumonia, treated *homœopathically*, by Dr. Flieschmann, in his hospital practice, there were 19 deaths, which is only about one death in fifteen cases.

Out of 909 cases of the same disease, treated *allopathically*, at the Edinburgh Infirmary, &c., there were 212 deaths, being nearly one quarter.

Out of 224, of *pluritis*, treated *homœopathically* by Dr. Flieshmann, there were but *three* deaths — not far from one in a hundred.

Out of 111 cases of the same disease, treated *allopathically* at the Edinburgh Infirmary, there were 14 deaths, or about one eighth.

Out of 105 cases of *peritonitis*, treated *homœopathically* by Dr. F., there were 5 deaths — rather less than one in a hundred.

Out of 21 cases of the same disease, treated *allopathically*, at the Edinburgh Infirmary, there were 6 deaths, which is more than one quarter.

Now, it will be observed, in the above well-authenticated statistics, that the mortality is *five times* greater under *Allopathic*, than under *Homœopathic* treatment; and I will hazard the bold assertion, and call upon the world to signalize it, that ordinary practice in the two schools will exhibit as great a disparity in every disease, and in every climate.

With these reflections I conclude, not forgetting, however, to recommend the claims of this important subject to the notice of the public, and to the attention of the medical profession in particular; as the object of our profession is to lengthen human life and to alleviate human woe.

that they should have a better way, or is it a good way?

The law has made these provisions for the benefit of the community, and it is the duty of every citizen to obey it. One who is capable of obeying the law, and yet he can...

The great principle which he has laid down, as a basis of his thinking, reasoning, and acting, the law has not only followed, but has also followed with the great principle of humanity; and if he cannot be made to obey the law, it will inevitably lead to the same result as the law.

There is a certain principle which is based on the fact that the law is the basis of the community, and it is the duty of every citizen to obey it. The law is the basis of the community, and it is the duty of every citizen to obey it. The law is the basis of the community, and it is the duty of every citizen to obey it.

I will have no objection to admit the comparative results of the two modes of treatment, when put to the test of the law. The law is the basis of the community, and it is the duty of every citizen to obey it.

One of the most important points in the law is the fact that the law is the basis of the community, and it is the duty of every citizen to obey it. The law is the basis of the community, and it is the duty of every citizen to obey it.

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